

er creation, w
circumstance de
quence and impo
succession in th
ature. Like th
ations and emp
ced them no les
warranted in m
A long success
ent to give dig
What respect, d
e derive from
extensive emp
but propetic
ild, or forced
the illuious the
eloquence, an
stock of her har
er have arrived
ement, or hure
ce of human gr
next. The sun
ity shall yet sh
and benedictio
right liberty and

ments.

ALS

SUBSCRIPTION

Board of Manag
ization Society

EDICAL WORK

ED THE

ry & Colon

al.

ing interest whi
this country, on
Colonize, the Pr
United States, o
the Board of Ma
Society to propo
medical work, wh
the accurate inf
and prospects o
minute account
dition and progr
any new and in
ch may be receiv
ry, Natural Hist
Africa; and adm
as may be thoug
interests of the
an improvement
in authors who
ject; and import
of such foreign
xertions to sup
the African race.

Two Dollars a year

the sixth number

come responsible for

seventh gratis.

unmanned where

shall be sufficient

requested, there

obtain subscribers

as soon as possible

ent of the Society

Columbia.

Constables, &c

reale at the Colum

Street, near 100

COMMITTEE

of Magistrates, bel

th of May last, rel

edings under the a

ch 1, 1823, entitl

Division of the Ju

recovery of debt

place, the BLAN

Justices, the copy

the subscriber by

repairs them.

keeping a general

ed by Justice of t

le terms, and will

onage.

IN. S. MEEHAN.

RELIGION

SCIENCE

The Columbian Star

...The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, AUGUST 9, 1823.

1732

The Columbian Star.

OF A COMMITTEE OF THE GENERAL CON-
VENTION OF THE BAPTIST DENOMINA-
TION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

TERMS.—Three dollars per annum, if paid in
advance, or within six months after subscrib-
ing; four dollars, should payment be deferred
to a later period.

Advertisements by the square, 50 cents, for
every succeeding insertion, 25 cents.

Any person, for obtaining five responsible
subscribers, shall be entitled to the Star gratis.
Communications for the Columbian Star,
should be addressed to JAMES D. KNOWLES,
editor: Letters on business, to JOHN S.
MEEHAN, the publisher, post paid.

* Profits of the work sacred to the cause of
the Gospel; and any society for Missionary or
educational purposes, or other evangelical ob-
jects, that shall regularly contribute to the
columns of the General Convention, or of the
Columbian College, shall be entitled to the
Star gratis.

Evidences of Christianity.

From a small work, entitled, "Remarks on
the Internal Evidence for the Truth of Re-
vealed Religion," we make the following
extract; not for the want of other matter,
but from the conviction that the observa-
tions herein contained, will be read with
unusual interest. The author is Mr. T. Er-
skine. His talents and piety are alone suffi-
cient to recommend the work. Ed. Star.

The reasonableness of a religion seems to
be to consist in there being a direct and
natural connexion between a believing the
doctrines which it inculcates, and a being
formed by these to the character which it
recommends. If the belief of the doctrines
has no tendency to train the disciple in a
more exact and more willing discharge of
his moral obligations, there is evidently a
very strong probability against the truth of
that religion. In other words, the doctrines
ought to tally with the precepts, and to
train in their very substance some urgent
motives for the performance of them; be-
cause, if they are not of this description,
they are of no use. What is the history of
another world to me, unless it have some
relation to my duties or happiness? If we
apply this standard to the various religions
which different nations have framed for
themselves, we shall find very little matter
for approbation, and a great deal for pity
and astonishment. The very states which
have chiefly excelled in arts and literature
and civil government, have failed here
most lamentably. Their moral precepts
might be very good; but then these pre-
cepts had as much connexion with the his-
tory of astronomy as with the doctrines of
their religion. Which of the adventures of
Osiris or Brama, or Osiris could be urged
as a powerful motive to excite a high moral
action? The force of the moral precepts
was rather lessened than increased by the
facts of their mythology. In the religion
of Mahomet, there are many excellent
precepts; but it contains no illustration of
the character of God, which has any par-
ticular tendency beyond or even equal to
that of natural religion to enforce these pre-
cepts. Indeed, one of the most important
doctrines which he taught,—viz. a future
life beyond the grave,—from the shape
which he gave to it, tended to counteract
the moral precepts. He described it as a
state of indulgence in sensual gratifications,
which never cloyed the appetite; and yet
he preached temperance and self-denial. It
is evident, that any self-restraint which is
induced by the belief of this doctrine,
must be merely external; for the real prin-
ciple of temperance could not be cherished
in the hope of indulgence at a future period.

The philosophical systems of theology are
less liable to the charge of absurdity
than the popular superstitions. No one
can read Cicero's work on the nature of the
providence, without acknowledging the justice
of the Apostle's sentence upon that class of rea-
soners,—“professing themselves to be wise,
they became fools.”

As the principles and feelings of our na-
ture, which are addressed in religion, are
precisely the same with those which are
continually exercised in the affairs of this
world, we may expect to find a resemblance
between the doctrines of a true religion and
the means and arguments by which a vir-
tuous man acquires an influence over the
characters and conduct of his fellow crea-
tures. When a man desires another to do
any thing, that is the precept; when he en-
deavors it by any mode of persuasion, that is
the doctrine. When the Athenians were
at war with the Heracleids it was declared
by the Oracle, that the nation, whose king
should first be victorious in the contest,
should soon as this was known, Codrus disguis-
ing himself, went over to the camp of the
enemy, and exposed himself there to a quar-
rel with a soldier, who killed him without
knowing who he was. The Athenians sent
to demand the body of their king; which so
dismayed the Heracleids, that they fled in disor-
der. Now, let us suppose that Codrus wish-

ed to inculcate the principle of patriotism
in his countrymen. If he had merely issued
a proclamation, commanding every citizen
to prefer the interest of his country to his
own life, he would have been giving them a
moral precept, but without a corresponding
doctrine. If he had joined to this procla-
mation, the promise of honour and wealth
as the rewards of obedience, he would have
been adding a very powerful doctrine, yet
nevertheless such a doctrine as must have
led much more directly to patriotic feeling
and principle. Vanity and avarice, without
patriotism, might have gained those re-
wards: But if he wished to excite or to cher-
ish the principle of patriotism in the hearts
of his people, he chose the most eloquent
and prevailing argument, when he sacrificed
his life for them, and thus attracted their
admiration and gratitude to that spirit which
animated his breast, and their love to that
country of which he was at once the repre-
sentative and the ransom.

It is indeed a striking and yet an undeni-
able fact, that we are comparatively little
affected by abstract truths in morality.
The cry of a child will produce a greater
movement, in almost any mind, than twenty
pages of unanswerable reasoning. An in-
stinctive acquaintance with this fact guides
us in our dealings with our fellow creatures;
and He who formed the heart of man, has
attested his revealed word, by showing his
acquaintance with the channel through
which persuasion and instruction might be
most effectually communicated. It may
therefore be useful to illustrate, at greater
length, the analogy which exists between
the persuasions of the gospel, and those
which might be fixed on as the most pow-
erful arguments capable of being addressed
to any human feelings on the subject of hu-
man interest.

Let us, then, present to ourselves a com-
pany of men travelling along the sea-shore.
One of them, better acquainted with the
ground than the rest, warns them of quick-
sands, and points out to them a landmark
which indicated the position of a dangerous
pass. They, however, see no great reason
for apprehension; they are anxious to get
forward, and cannot resolve upon making a
considerable circuit in order to avoid what
appears to them an imaginary evil; they
reject his counsel, and proceed onwards.
In these circumstances, what argument
ought he to use? What mode of persuasion
could we imagine fitted to fasten on their
minds a strong conviction of the reality of
their danger and the disinterested benevo-
lence of their adviser? His words have
been ineffectual; he must try some other
method; he must act. And he does so;
for, seeing no other way of prevailing on
them, he desires them to wait only a single
moment, till they see the truth of his warn-
ing confirmed by his fate. He goes before
them; he puts his foot on the seemingly
firm sand, and sinks to death. This elo-
quence is irresistible: He was the most ac-
tive and vigorous amongst them; if any one
could have extricated himself from the dif-
ficulty, it was he; they are persuaded;
they make the necessary circuit, bitterly
accusing themselves of the death of their
generous companion; and during their pro-
gress, as often as these landmarks occur, his
nobleness and their own danger rise to their
minds and secure their safety. Rashness is
now, not merely perilous,—it is ungrateful;
it is making void the death of their deliverer.

To walk without God in the world, is to
walk in sin; and sin is the way of danger.
Men have been told this by their own con-
sciences, and they had even partially and
occasionally believed it; but still they walked
on. Common arguments had failed; the
manifestations of the Divine character in
creation and providence, and the testimony
of conscience, had been in a great measure
disregarded: It thus seemed necessary that
a stronger appeal should be made to their
understanding and their feelings. The
danger of sin must be more strikingly and
unequivocally demonstrated; and the alarm
excited by this demonstration must be con-
nected with a more kindly and generous
principle, which may bind their affections
to that God from whom they have wander-
ed. But how is this to be done? What
more prevailing appeal can be made? Must
the Almighty Warner demonstrate the
evil of sin by undergoing its effects? Must
he prove the danger of sin by exhibit-
ing himself as a sufferer under its conse-
quences? Must he who knew no sin suffer
as a sinner, that he might persuade men
that sin is indeed an evil?—It was even so.
God became man, and dwelt amongst us.
He himself encountered the terrors of guilt,
and bore its punishment; and called on his
careless creatures to consider and under-
stand the evil of sin, by contemplating even
its undesired effects on a being of perfect
purity, who was over all, God blessed for-
ever. Could they hope to sustain that
weight which had crushed the son of God?
Could they rush into that guilt and that dan-
ger against which he had so pathetically
warned them? Could they refuse their
hearts and their obedience to him who had
proved himself so worthy of their confi-
dence?—especially when we consider that
this great benefactor is ever present, and
sees the acceptance which this history of
his compassion meets with in every breast,
rejoicing in those, whose spirits are purified
by it, and still holding out the warning of
his example to the most regardless.

Ancient history tells us of a certain king
who made a law against adultery, in which

it was enacted that the offender should be
punished by the loss of both eyes. The
very first offender was his own son. The
case was most distressing; for the king was
an affectionate father as well as a just mag-
istrate. After much deliberation and in-
ward struggle, he finally commanded one of
his own eyes to be pulled out and one of his
son's. It is easier to conceive than to de-
scribe what must have been the feelings of
the son in these most affecting circum-
stances. His offence would appear to him
in a new light; it would appear to him not
simply as connected with painful conse-
quences to himself, but as the cause of a
father's sufferings and as an injury to a fa-
ther's love. If the king had passed over the
law altogether, in his son's favour, he would
have exhibited no regard for justice, and he
would have given a very inferior proof of
affection. We measure affection by the sac-
rifice which it is prepared to make, and by
the resistance which it overcomes. If the
sacrifice had been made, and the resistance
overcome secretly in the heart of the
king, there could have been but little evi-
dence of the real existence either of princi-
ple or of affection; and the son might per-
haps have had reason to think, that his pa-
renthood was as much the effect of his father's
disregard of the law, as of his affection to
him; and at any rate, even if he had given
the fullest credit to the abstract justice and
kindness which were combined in his ac-
quittal, it is impossible that this theoretical
character of his father could have wrought
on his heart any impression half so ener-
getic, or interesting, or overwhelming, as
that which must have been produced by the
simple and unequivocal and practical exhibi-
tion of worth which has been recorded. If
we suppose that the happiness of the
young man's life depended on the eradica-
tion of this criminal propensity, it is not
easy to imagine how the king could more
wisely or more effectually have promoted
this benevolent object. The action was not
simply a correct representation of the king's
character,—it also contained in itself an ap-
peal, most correctly adapted to the feelings
of the criminal. It justified the king in the
exercise of clemency; it tranquillized the
son's mind, as being a pledge of the reality
and sincerity of his father's gracious pur-
poses towards him; and it identified the
object of his esteem with the object of his
gratitude. Mere gratitude, unattracted by
an object of moral worth, could never have
stamped an impression of moral worth on
his character; which was his father's ulti-
mate design. We might suppose the ex-
istence of this same character without its
producing such an action; we might sup-
pose a conflict of contending feelings to be
carried on in the mind, without evidencing
in the conduct flowing from it, the full ve-
hementness of the conflict, or defining the ad-
justment of the contending feelings; but we
cannot suppose any mode of conduct so ad-
mirably fitted to impress the stamp of the
father's character on the mind of the son,
or to associate the love of right and the ab-
horrence of wrong with the most powerful
instincts of the heart. The old man not only
wished to act in perfect consistency with his
own views of duty, but also to produce a
salutary effect on the mind of his son; and
it is the full and effectual union of these two
objects which forms the most beautiful and
striking part of this remarkable history.

There is a singular resemblance between
the moral exhibition and the communica-
tion which God has been pleased to make
of himself in the gospel. We cannot but
love and admire the character of this excel-
lent prince, although we ourselves have no
direct interest in it; and shall we refuse
our love and admiration to the King and
Father of the human race, who, with a kind-
ness and condescension unutterable, has, in
calling his wandering children to return to
duty and to happiness, presented to each of
us a like aspect of tenderness and purity,
and made use of an argument which makes
the most direct and irresistible appeal to the
most familiar and at the same time the
most powerful principles in the heart of man?

In the gospel, God is represented in the
combined character of a gracious parent
and a just judge. His guilty children are
arraigned before him and condemned: They
have not only forfeited all claim to his fa-
vour, by the breach of that fundamental law
which binds all intelligent creatures to love
and resemble their Creator; but they have
also by the same means contracted the dis-
eases of sin, and lost that mental health
which can alone capacitate for spiritual en-
joyment. Thus, the consistency of their
Judge, and their own diseased condi-
tion, seemed equally to cover their future with
a pall of the deepest mourning. This dis-
ease constituted their punishment. Pardon,
whilst this disease remained, was a mere
name: Mercy, therefore, if at all commu-
nicated, must be communicated in such a
way as to heal this disease—in such a way
as to associate sin with the abhorrence of
the heart, and duty with the love of the
heart. The exhibition of the Divine char-
acter in this dispensation of mercy, must
not only be consistent with its own excel-
lence, but also suited to make an impres-
sion on the reason and the feelings of the
guilty. And it is so. The Judge himself
bore the punishment of transgression, whilst
he published an amnesty to the guilty, and
thus asserted the authority and importance
and worth of the law, by that very act
which beamed forth love unspeakable, and
displayed a compassion which knew no ob-

stacle but the unwillingness of the criminals
to accept it. The Eternal Word became
flesh; and exhibited, in sufferings and in
death, that combination of holiness and mer-
cy, which, if believed, must excite love, and
if loved, must produce resemblance.

A pardon without a sacrifice, could have
made but a weak and obscure appeal to the
understanding or the heart. It could not
have demonstrated the evil of sin; it could
not have demonstrated the graciousness of
God; and therefore it could not have led
men either to hate sin or to love God. If
the punishment as well as the criminality of
sin consists in an opposition to the character
of God, the fullest pardon must be perfectly
useless, whilst this opposition remains in the
heart; and the substantial usefulness of the
pardon will depend upon its being connect-
ed with such circumstances as may have a
natural and powerful tendency to remove
this opposition and create a resemblance.
The pardon of the gospel is connected with
such circumstances; for the sacrifice of
Christ has associated sin with the blood of
a benefactor, as well as with our own per-
sonal sufferings,—and obedience with the
dying entreaty of a friend breathing out a
tortured life for us, as well as with our own
unending glory in his blessed society. This
act, like that in the preceding illustration,
justifies God as a lawgiver in dispensing
mercy to the guilty; it gives a pledge of the
sincerity and reality of that mercy; and, by
associating principle with mercy, it identi-
fies the object of gratitude with the object
of esteem, in the heart of the sinner. It
may also here be observed, that the resur-
rection and ascension of Christ, as the re-
presentative of our race, not only demon-
strate the Divine complacency in the work
of the Saviour, but exhibit to us also the in-
dissoluble connexion which subsists between
immortal glory and an entire unreserved
acquiescence in the will of God; and thus
the Christian hope is not directed to an un-
defined ease and enjoyment in heaven, but
to a defined and intelligible happiness spring-
ing from the more perfect exercise of those
very principles of love to God and man
which formed the character of their Master
and still constitute his joy.

The distinction of persons in the Divine
nature, we cannot comprehend; but we can
easily comprehend the high and engaging
morality of that character of God which is
developed in the history of the New Testa-
ment. God gave his equal and well-beloved
Son, to suffer in the stead of an apostate
world; and through this exhibition of awful
justice, he publishes the fullest and freest
pardon. He thus teaches us that it forms
no part of his scheme of mercy to dissolve
the eternal connexion between sin and mis-
ery. No; this connexion stands sure; and
one of the chief objects of Divine revelation
is to convince men of this truth. And jus-
tice does the work of mercy, when it alarms
us to a sense of danger, and stimulates us
to flee from a continually increasing wo. But
the cross of Christ does not merely show the
danger of sin; it demonstrates an unwearied
compassion—a love unutterable, which ex-
tends its invitations and entreaties of recon-
ciliation as wide as the ravages of sin, in
order that by such an instance of self-sacri-
ficing solicitude on the part of God for their
welfare, men might be allured to the love
of Him who so loved them; and that their
grateful admiration having for its object the
full perfection of the Divine character,
might gradually carry them forward to an
entire resemblance of it.

Most men will have no hesitation to admit
the general proposition, that the moral char-
acter of God supposes the union of justice
and mercy in an infinite degree. Now, the
gospel history simply gives an individuality
and a life to this general idea, in the same
way that the old king's conduct towards his
son gave an individuality and a life to the
general idea of paternal affection in union
with a regard for the laws. Most men will
also admit, that the conduct of this good
prince was suited not only to give a distinct
view of his own principles, but also to stamp
the character of these principles on the
heart of his son. But the same causes op-
erate in fitting the conduct of God, as declar-
ed in the gospel, for stamping the charac-
ter of its principles on the hearts of those
who believe it. The old king was sensible,
that the abstract idea of his justice and af-
fection would have had but very little influ-
ence on his son's character; and therefore
it was the part of a wise and benevolent
man to embody this abstract idea in a pal-
pable action, which might make an intelli-
gible and powerful appeal to his understand-
ing and his heart. The abstract idea of
God's character has still less influence on
our minds; because the invisible infinity of
his essence adds incalculably to the natural
vagueness and inefficiency of such impres-
sions: It was therefore the part of a wise
and benevolent Being to embody his attri-
butes in a train of palpable and intelligible
actions, which might carry a distinct and in-
fluential appeal to our capacities and feel-
ings. If the ultimate object of God's deal-
ings with men had been to pardon the sins,
this might have been done without giving
them any information on the subject until
they stood before the judgment-seat: But if
his gracious object was, as the Bible repre-
sents it, to make men partakers of his own
happiness, by communicating to them his
own moral likeness, it was necessary that
such an exhibition of his moral character
should be made to them, as might convey
to their understandings a distinct idea of it,
and might address to their feelings of grati-

tude and esteem and interest, such appro-
priate excitements and persuasions as might
lead to a full resemblance of it.

Bethel Union.

From the Seaman's Magazine.

THE SALVATION OF SEAMEN IMPORTANT.

It is my design to show in this article, by
a number of considerations, that the moral
improvement and the salvation of seamen
are important in a commercial, moral, and
religious point of view. Little, indeed, will
be done for these men, until the commer-
cial and religious world feel that they are
under obligations to them, not only from the
command of God, but also from the prin-
ciples of gratitude, which even savages and
heathens can feel. But once let this obliga-
tion be felt, as it should be felt, and the re-
sult would soon convince the world that it
is not a matter of indifference whether these
men have the Gospel and the other means
of grace, or whether they were Christians
or heathens in their conversation and con-
duct. To impress this obligation, then, let
all consider how much actually depends on
these men, and what might be expected if
they were once converted to the Gospel of
Christ.

It is almost entirely superfluous to say,
that nearly the whole commerce of the
world depends on these men. However
abundant might be the means for extensive
commerce in every separate part of the
world, they would yet be of little conse-
quence without sailors to navigate the ocean,
and manage the ships, which would be ne-
cessary to affect an exchange in commodi-
ties, and to form a connecting link between
countries which the sea divides. If it be
asked whether a sailor cannot manage a
ship, and navigate the sea without being in
my sense of the word a Christian—I should
certainly not hesitate for a moment to allow
that he could, and do it too with equal skill.
But still, this will not prove that it is not a
duty, and expedient, even in a worldly point
of view, to convert them to the Gospel.

The morality of the Gospel is allowed,
even by infidelity herself, to be the best
calculated, if lived up to as it demands, to
make men honest and happy in the present
world: and, indeed, it would be the extreme
of ignorance and folly to deny this, as the
Gospel forbids every vice, and commands
every virtue, and commands their exercise
constantly, and to perfection. Even "our
enemies themselves, being judges;" then if
we convert sailors to the Gospel-spirit, we
shall make them both better men, and at the
same time happier men. Now, it can never
be a matter of indifference with commer-
cial men, whether they commit a valuable
cargo to the hands of honest men or to the
hands of rogues and swindlers. It is the
part of wisdom as well as the road to wealth,
to commit to the care of prudent and honest
men. Convert seamen to the morality of
the Bible and you will make them both.
Imbue the hearts of seamen, generally, with
the pure spirit of the Gospel, and you pre-
vent more effectually the losses sustained by
mutinies and piracies, both in treasure and
in lives, than by any or by all other means
combined. By other means, you prevent
their depredations only by fear, but by this
you would prevent them by the influence of
principle.

By the ordinary means, these evils are
remedied only by the loss of lives and the
ruin of souls; but by this the same ends are
answered, and both lives and souls are saved.
Besides, the expense of fleets and armies is
vastly greater than would be required to
give religious instruction to all the seamen in
the world. Take then, any rational view
of the subject, and the commercial interests
of the world demand that every possible
exertion be made to render the morals of
seamen more conformable to the principles
of the Gospel than they now are, and that
they may consider themselves men, not de-
graded in this world, and men that are bound
to an immortality of existence beyond the
grave.

The salvation of Sailors is important in a
mere moral point of view. It is a fact which
every careful observer must have noticed,
and deplored, that the morals of seamen in-
fluence, to a great extent, the morals of so-
ciety at large. Their profaneness, debauch-
ery, drunkenness, and contempt of the Sab-
bath, vices to which they are much addicted,
have a most ruinous effect on the morals of
our cities, and principal seaport towns.
Children can with difficulty enter the streets
at all, without hearing the very dialect of
hell, before they know its horrid import: they
see the Sabbath profaned, hear the
songs of the drunkard, and the obscene
ditties of the brothel, and "know not that
the dead are there," and that these paths
lead down to the very gates of hell. By
these means, the young mind, in a little
while, and in evil hours of temptation, con-
tract habits of vice which are eradicated in
after life with the greatest difficulty. The
sailor feeds, with his hard-earned wages, the
brothels, and polluted boarding houses,
those sinks of pollution from which issue
streams of vice to run in every direction
through the land. Now let seamen be con-
verted to Christ, and the most effectual
means are taken to dry up these fountains,
and of course to destroy the streams. It
was a view of the moral influence of sailors
on the community that drew from a good
man the following remarks on the impor-
tance of their conversion. "Our cities and

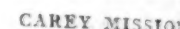
In the Seamen's Magazine for June 7, are some resolutions of a "Ship-mas-

5. The timorous man confesses openly the truth when he finds himself supported by human authority; i. e. when some one of unspotted reputation and great erudition supports the same cause. He is more careful to establish himself upon a series of human testimonies, than upon the word of God himself, and thinks he has a right to do so.

The United States' corvette John Adams has arrived at Laguaira, all well. Mr. Anderson, our Minister to the Republic of Colombia, who went out in her, was at Ca

Shot Tower.—A shot tower 168 feet in height, erected by the *Baltimore shot tower*

cious effusion, are the Baptist, the Independent, the Presbyterian, and the German Lutheran. Meetings for prayer and for



which have shared more or less of the same precious effusion, are the Baptist, the Independent, the Presbyterian, and the German Lutheran. Meetings for prayer and for

The Rev. Mr. Fisk, Christ
York City have supported the
Goodell, who has recently joined the
Mission.

inquiry are frequent, full and
Seasons of fasting and prayer
Christians have been apparently
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

The communion seasons have been
The communion seasons have been
The communion seasons have been
The communion seasons have been

lever of Archimedes, ordained to shake the
moral world, and show to the wondering
Universe that Jehovah can by weak things
confound the mighty.

MR. EDITOR,

The Star, of Saturday last, noticed the
formation of several Auxiliary Bible Societies.
Such information is gratifying. It
shows, that the friends of Zion are not in-
different to the injunction of their Master.
It shows, that there is in the Christian public
an increasing interest in the diffusion of
the Sacred Scriptures. It affords, also, a
happy exemplification of the Gospel rule,
of doing to others as we would that others
should do to us. "Freely ye have received,
freely give," is the language and the
spirit of our religion.

It was with peculiar pleasure, that we
noticed the formation of a Bible Society by
the Students of Yale College. This vener-
able Institution, which, in point of num-
bers and science, and piety, must be placed
in the very first rank of American Col-
leges, has been the scene of frequent and
powerful revivals. Here the salt has been
cast into the fountain, and, there we, con-
sequently, look for healing in the streams.
Here the value of the Scriptures is known
and appreciated, and corresponding exertions
are made to extend the knowledge of them
to the destitute and the perishing.

We cannot but remark, in passing, that the
Providence of God in relation to this, as
well as others, of our higher Seminaries of
learning, ought to fill the heart of every
Christian with thanksgiving and his mouth
with praise. The Providence of God is
sometimes in clouds and in darkness, but
here it beams forth in cheering effulgence.

When we reflect on the number of young
men collected in our different Colleges—on
the influence which their attainments will
naturally give them in society—and on the
fact, that the peculiar modification and cast
of character which is formed during a
course of collegiate study, is most gener-
ally retained through life; we cannot but
hail with joy every indication among them,
of the increase of vital piety and evangeli-
cal faith. In the formation of the above-
mentioned Society, we have a new proof,
that an increase of enlightened piety is
always attended with an increase of zeal
and diligence in the cause of Christ. This
principle, we allege, is true; and we deem
it a truth of the first practical importance.

Arguments drawn from the nature of man
give it a satisfactory confirmation, while
the experience of all ages places it in a
conspicuous point of view, above the cavils
of scepticism and the scoffs of infidelity.

When the Scriptures declare, that "by
their fruits ye shall know them," they give
their sanction that this principle is true.

On what ground can their objections be
raised against Missions, and, Education
and Bible Societies? I include all; for,
although some have been more virulently
assailed than others, yet so nearly are they
allied in their origin, their object, and their
operation, that he, who objects to either,
will almost certainly object to all. In our
opinion, there are but two grounds, on
which an objection to these Institutions can
be raised. Either the object proposed is not
a good one, or the means used for the ac-
complishment of this object are not just
and expedient. If objectors feel an inter-
est in these Institutions, and object merely
to the means used; why not meet with the
friends of Missions, and Tracts, and
Bibles, and Education, and lend their
counsel to devise means less objectionable?

This would decide the question, inasmuch
as the advocates for the dissemination of Gospel
truth are solicitous to act upon the best pos-
sible plan. But this, so far as we can learn,
has not been done. Objections, therefore, lie,
not against the mode of operation, but against
the object to be effected. Some, we are aware,
will allege the impracticability of the end
proposed as a third ground of objection.

But if the object proposed be a good one,
and the means just and expedient in them-
selves, objections founded on the imprac-
ticability of the thing are premature. It
will be time to offer them, when expe-
rience shall have shown that to be a fair
ground of objection—certainly not now,
when the most splendid and triumphant
success is crowning their efforts of benevo-
lence. How a system of opposition to Bible
and Mission Societies appears to others,
we know not; to us it appears like taking
away the key of knowledge, and shutting
up the Kingdom of heaven.

The operations of the benevolent have
hitherto, we believe, been but little retard-
ed by the attacks which at different times
have been aimed against them; and they will,
we are confident, be as little affected in future.
Those of all denominations, who are favour-
able to the spread of the "Glorious Gospel
of the blessed God," have only to continue
their united exertions, and the wilderness
will eventually blossom before them. If
they want inducements to activity, let them
look at the millions of their fellow beings,
who are now enveloped in moral darkness,
the subjects of all that can degrade and de-
base; but who will then, by their instru-
mentality, participate in the same precious
faith, rejoice in the same glorious promises,
and become heirs of the same incorruptible
inheritance with themselves.

In addition to the notices of the formation
of Bible Societies, which have appeared in
your paper, the following have fallen under
our observation.

One in Abbeville District, S. C. formed on
the 7th ult. The whole Constitution evinces
an enlightened judgement and an honour-
able zeal in the cause of truth. We select
for insertion the following article.

"Art. 1. The subscribers cordially approv-
ing of the object and constitution of the
American Bible Society, do agree to form a
Society, to be called the Auxiliary Bible
Society of Abbeville District, the object of
which shall be to co-operate with the Na-
tional Institution in promoting a wider cir-
culation of the Holy Scriptures, without
note or comment; and those in the English
language shall be of the version now in com-
mon use."

Another was formed in Chesterville, S. C.
on the 14th ult. Auxiliary also, to the Amer-
ican Bible Society. The constitution is pre-
faced by pertinent remarks, illustrative of
the high importance of diffusing as widely
as possible the knowledge of the Holy
Scriptures.

In Windham county, Con. May in last,
was formed a Bible Society, which merits

particular attention. It consists exclusively
of *Free Masons*, and is called the "Wind-
ham County Masonic Bible Society." Its
object is, the "distribution of the Holy Book
of Scriptures among the Jews in and near
the ancient city Jerusalem." The Rev.
Pliny Fisk and Isaac Bird, American Mis-
sionaries now at Jerusalem, were appointed
agents for the Society. The following ex-
tract from the constitution will be interest-
ing to your readers.

"Art. 1. It shall be the duty of each Coun-
cil of Select Masters to pay to the Treasur-
er of said Society at each annual meeting,
a sum not less than Eight dollars; each
Chapter of Royal Arch Masons, Twenty
dollars; each Lodge, Twenty dollars; and
each Association of individual Brethren,
Eight dollars."

In this time of peace and plenty, when
the earth is preparing for the lap of the
husbandman her richest harvest, and the
blessings of Providence are granted in pro-
fusion, let not the American Christian
withhold either his prayers or his offerings.

BRANCH UNION, D. C.

We learn that the different Sabbath
School Societies in the District of Columbia,
contemplate forming a Branch Union, aux-
iliary to the Philadelphia Sunday and Adult
School Union. This measure has been
strongly recommended by the parent Union,
and will, no doubt, be productive of the hap-
piest effects. The great object is to com-
bine the energies of the different Societies in
the District, to facilitate their operations,
and to encourage each other to more zealous
efforts for the good of the multitude of ig-
norant children with which our streets
abound. A meeting of Committees from
the different societies, will be held in the
room over the Western Market, on Tues-
day next, at 4 o'clock, P. M. for the purpose
of framing and adopting a plan of Union.
May the Lord abundantly succeed their ef-
forts.

SCHOOLS.

The annual report of the Superintendent
of the New-York common schools has been
published for the year past. From this in-
teresting document, it appears, that in the
state of New-York, there are more than
8000 school districts. During last year, for
the term of eight months, 351,173 children
were reported as receiving a common school
education, being 18,194 more than were
educated in 1821. If to this number be added
those taught in districts which have made no
returns, and the number taught in the Col-
leges, Academies, and other places of in-
struction, the whole number of children in
the state between 5 and 15 years of age, may,
from the returns made, be safely estimated
at 403,000, making the proportion of the
number of children taught, to the whole
number, as 44 to 45. The School Fund of
this state amounted to \$1,656,636.

In eight years, there have been raised by
tax for the support of Common Schools, and
drawn from the Treasury, \$1,200,000, and
it is estimated that during the same period,
nearly three millions more have been con-
tributed by individuals for the same noble
purpose, making a grand total of \$4,200,000
over and above the appropriations for Col-
leges and Academies.

These are encouraging tokens of the good
spirit that prevails in that growing state, re-
lative to the education of youth. It is very
desirable that the same spirit should be dif-
fused throughout the union, and the time
soon arrive when all our youth shall enjoy
those advantages for intellectual cultiva-
tion, which, if rightly improved, will in-
crease their own happiness and render them
better members of society. The political
and religious character of a state may be de-
termined in a good degree, by its system of
education.

In the Female Union Sabbath School in
New-York city, 66 teachers during the last
year, and 18 scholars, made a profession of
religion; and during the last 7 years, 418.

Many of the revivals of religion for which
the last two years have been so singularly
distinguished in our country, have had their
origin in Sunday Schools. In one instance,
where 100 were received into communion
with the church, 98 were at the time or
had been connected with the Sunday School.

In another, out of 35, 27 were from the
Sunday School. Of thirty youths com-
posing one Sunday School, and one of the
teachers, who was before careless, all have
become hopefully pious, and all except one
have joined the church.

Sunday Schools are now established in
England, France, Switzerland, Germany,
Gibraltar, India, Ceylon, New South Wales,
Van Dieman's Land, South Sea Islands,
West and South Africa, United States,
Canada, Newfoundland, Nova-Scotia, and
the West Indies. The benevolent mind
must feel a pleasure in reflecting that up-
wards of 40,000 children are educated in for-
eign countries, by the four principal Mis-
sionary Societies.

SLEEPY HEARERS.

The reign of Queen Elizabeth was re-
markable for the strictness of ecclesiastical
discipline. In 1593, on the 4th of June, a
gentleman, named John Aspland, of Witch-
am, came forth from his seat in the parish
church, into the middle aisle, and there pro-
nounced aloud the following confession—

"Good neighbours, I acknowledge and con-
fess that I have offended Almighty God,
and by my evil example, you all; for that I
have used to sleep in the church, for
whiche I am most heartily sorry, and I
aske God and you all, most heartily, forgive-
ness for the same, promising, by God's help,
never to offend hereafter in the like againe."

A few such instances of discipline might, in
modern days, perhaps, be salutary. Few
objects are more pitiable than immortal be-
ings, sleeping and nodding in the house of
God. Such a sight tends to dash the zeal
of the preacher, as with a cold flood.

UNION COLLEGE.

The commencement in Union College,
Schenectady, N. Y. took place on Wednes-
day the 23d ult. The number of graduates
was 67. The degree of Doctor of Divinity
was conferred on the Rev. Nathaniel W.
Taylor, Professor in the Theological Semi-
nary, New-Haven, Conn., Rev. Jonathan
Wainwright and Rev. William M'Murray
of New-York. The honorary degree of
Master of Arts was conferred on the Hon.
Erastus Root of Vermont, and on the Rev.
James Murphey and Rev. James Youngs.

MISSION TO HAYTI.

The Rev. Mr. Paul, who was sent out by
the Baptist Missionary Society of Massa-
chusetts, as a missionary to Hayti, arrived
at Port-au-Prince, on the 4th of July.
Fears were entertained at Hayti, that he
would not be permitted to preach, because
the government does not seem disposed to
tolerate any other than the Catholic reli-
gion; but from the enlightened views and
liberal sentiments of President Boyer, we
entertain the most ardent hopes that he
will rather furnish facilities to the object
of Mr. Paul's mission, than countenance any
interdict of the message of grace. Sound
policy, without regard to the immortal in-
terests of his fellow-citizens, requires of him,
not merely a toleration of religious opin-
ions, but equal protection to all. Political
freedom cannot exist, where religious intol-
erance, implying undue partiality to some
favourite sentiment, prevails. It is an in-
fringement of the dearest and most sacred
privilege of man.

PENOBSCOT INDIANS.

A society has been formed at Bangor,
Maine, for the purpose of educating and
civilizing the Penobscot tribe of Indians.
They have raised some funds to promote
the objects of the society, and have opened
a school for the instruction of Indian chil-
dren, under the care of Mr. Brewer, a gra-
duate of Yale College.

(Circular.)

COLUMBIAN COLLEGE.

This Institution commenced operation,
the second Wednesday in January, 1822.
The College buildings stand on a salubri-
ous eminence, about a mile and a half north
of the house of the President of the United
States. Founded on the most liberal prin-
ciples, incorporated by an act of Congress,
and located at the seat of the General
Government, its prospects of patronage
and usefulness are peculiarly encouraging.

The faculty are—
Rev. William Staughton, D. D. President,
and Professor of General History, Belles
Lettres, Rhetoric, and Moral Philosophy;
and of Divinity and Pulpit Eloquence.

Rev. Ira Chase, A. M. Professor of the
Learned Languages; and of Language and
Biblical Literature.

Rev. Alva Woods, A. M. Professor of
Mathematics and Natural Philosophy; and
of Ecclesiastical History and Christian
Discipline.

Thomas Sewall, M. D. Professor of Ana-
tomy and Physiology.

James M. Staughton, M. D. Professor of
Chemistry and Geology.

Elijah R. Craven, M. D. Professor of
Botany.

Rufus Babcock, A. B., William Ruggles,
A. B., Samuel Wait, A. B. and Alexis Cas-
well, A. B. Tutors.

The Library consists of between 2 and
3,000 volumes, and in a few weeks will be
greatly enlarged. Professor Woods and
Professor Staughton, who have been sent to
Europe for the purpose of advancing their
own scientific and general attainments,
have procured a most valuable philosphi-
cal apparatus, and numerous books, speci-
mens, &c. They are expected to return
during the approaching autumn. The Pres-
ident and his family will leave Philadel-
phia, and be settled at the college, on the
commencement of the ensuing Term. Pro-
fessor Chase, with scientific views, and the
improvement of his health, is about to visit
the European literary institutions.

The Collegiate year is divided into two
Terms: from the second Wednesday in
January to the second Wednesday in July,
and from the second Wednesday in Septem-
ber to the third Wednesday in December.

The year will begin the second Wednesday
in January; at which time, annually, a
Freshman Class will be entered. Applica-
tions for admittance will be attended to at
any time; but it is desirable that on that
day, or the Monday and Tuesday preced-
ing, or if preferred, the Monday or Tues-
day preceding the third Wednesday in De-
cember, candidates should present them-
selves for examination.

For admission to the Freshman Class, the
requisites are, an ability to make Latin cor-
rectly, and to translate with facility Caesar's
Commentaries, Virgil, Sallust, Cicero's Se-
lect Orations, the New Testament in
Greek, and Græca Minora. An acquaint-
ance with English Grammar, Common
Arithmetic, and some judicious Compendium
of Geography, will also be expected.

The general course of study, together
with what is common in the most respecta-
ble Colleges and Universities in the
United States, includes Lectures on Ana-
tomy, Physiology, Chemistry, Geology and
Botany. Strict attention is paid, during the
whole of the four years, to the Languages,
Criticism, Rhetoric, and Oratory.

The FRESHMAN CLASS are engaged in the
study of the English, Latin, and Greek Lan-
guages; Geography, Arithmetic and Alge-
bra; History and Antiquities.

Text Books.—Titus Liv. 5 books; Grotius
de Veritate Rel. Christ.; Adams' Roman Anti-
quities; Græca Majora, 1st vol. (begun); Cam-

bridge course of Mathematics; Euler's Alge-
bra; La Croix's Arithmetic; English Grammar,
Murray's (reviewed); Geography, Worcester's
(reviewed); Walker's Rhetorical Grammar.

The SOPHOMORE CLASS, Geography,
History, and Chronology; Rhetoric and
Logic; Logarithms, Geometry, Trigonome-
try, Mensuration, Surveying, Navigation,
and Conic Sections.

Text Books.—Horace, (editio expurgata pre-
ferred); Cicero de Officiis, de Senectute et de
Amicitia; Græca Majora, continued; Mathe-
matics, continued; Geometry, Le Gendre's;
Algebra, La Croix'; Hedge's Logic; Blair's
Lectures on Rhetoric; Tylter's General History;
Geography, Morse's.

The JUNIOR CLASS, Natural Philosophy,
Astronomy; Chemistry, Fluxions; Natural
History; History of Civil Society, and Natu-
ral Theology.

Text Books.—Mathematics, continued; En-
field's Natural Philosophy and Astronomy;
Natural History; Chemistry; Cicero de Ora-
tore; Græca Majora, 2d vol. begun; Paley's
Natural Theology.

The SENIOR CLASS, Metaphysics, Natu-
ral and Political Law, The Philosophy of
Rhetoric, the Philosophy of Mind, Moral
Philosophy, the Analogy of Religion and Na-
ture, and the Evidences of Christianity.

Text Books.—Cicero de Oratore, (finished);
Græca Majora, (finished); Chemistry; Paley's
Evidences; Butler's Analogy; Kames' Ele-
ments of Criticism; Campbell's Philosophy of
Rhetoric; Philosophy of Mind, Stewart; Laws
of Nature and Nations, Vattel.

bridge course of Mathematics; Euler's Alge-
bra; La Croix's Arithmetic; English Grammar,
Murray's (reviewed); Geography, Worcester's
(reviewed); Walker's Rhetorical Grammar.

The SOPHOMORE CLASS, Geography,
History, and Chronology; Rhetoric and
Logic; Logarithms, Geometry, Trigonome-
try, Mensuration, Surveying, Navigation,
and Conic Sections.

Text Books.—Horace, (editio expurgata pre-
ferred); Cicero de Officiis, de Senectute et de
Amicitia; Græca Majora, continued; Mathe-
matics, continued; Geometry, Le Gendre's;
Algebra, La Croix'; Hedge's Logic; Blair's
Lectures on Rhetoric; Tylter's General History;
Geography, Morse's.

The JUNIOR CLASS, Natural Philosophy,
Astronomy; Chemistry, Fluxions; Natural
History; History of Civil Society, and Natu-
ral Theology.

Text Books.—Mathematics, continued; En-
field's Natural Philosophy and Astronomy;
Natural History; Chemistry; Cicero de Ora-
tore; Græca Majora, 2d vol. begun; Paley's
Natural Theology.

The SENIOR CLASS, Metaphysics, Natu-
ral and Political Law, The Philosophy of
Rhetoric, the Philosophy of Mind, Moral
Philosophy, the Analogy of Religion and Na-
ture, and the Evidences of Christianity.

Text Books.—Cicero de Oratore, (finished);
Græca Majora, (finished); Chemistry; Paley's
Evidences; Butler's Analogy; Kames' Ele-
ments of Criticism; Campbell's Philosophy of
Rhetoric; Philosophy of Mind, Stewart; Laws
of Nature and Nations, Vattel.

Resident Students, in some particular in-
stances, with the special permission of the
Superintending Committee, may be admitted
Such candidates as are found not sufficiently
prepared to enter the Freshman Class, may
be admitted into the Preparatory School.
But no applicant can be received into any
department of the College, without satisfac-
tory credentials of a good moral character;
nor from any other College, without a cer-
tificate of his having left it without just cause
for censure. To the Theological Depart-
ment, students may be admitted who have
passed a regular collegiate course, and, in
some instances, those who have not, bearing
with them satisfactory recommendations and
credentials.

The Medical Department is not yet in
operation. A Law department will be or-
ganized as soon as circumstances shall ren-
der proper.

Each student is required to pay ten dol-
lars on admittance; and for tuition in the
Classical Department or Preparatory School,
at the beginning of each term, thirty dollars
for the first and twenty dollars for the sec-
ond.

The accommodations are good—boarding
less than two dollars per week—and the
whole of the College charges, including tu-
ition, boarding, fuel, lamps, washing, bed-
ding, furniture, &c. will amount to about
\$160 to \$180, per annum. Students may
supply themselves with beds and bedding,
or be supplied by the Institution. Tables
and chairs will be furnished in each of the
rooms. In extraordinary cases, by the spe-
cial permission of the superintending com-
mittee, students may be allowed to board
out of the College edifice.

The Trustees assure the public that no-
thing in their power shall be wanting to se-
cure the health, the comfort, the progress, and
the morals of the students, and to give to
the Columbian College that extensive ca-
reer of usefulness, which, by its happy loca-
tion and the propitious circumstances under
which it has come into operation, it seems
destined to enjoy.

College Hill, D. C. 1823.

O. B. BROWN,
President of the Board of Trustees.

LUTHER RICE,
Treasurer and Agent.

ENOCH REYNOLDS, Sec'y.

HEALTH OF WASHINGTON.

The inhabitants of this City have renew-
ed cause for thankfulness to the Lord, in
the continued health they are enjoying.
For the last three years, at this period,
much sickness and consequent mortality
have prevailed. The present season, so far,
has not been characterized by these afflic-
tions. Indeed, the last month, according to
the official statement given below, may
compare, advantageously, with any during
the most healthy seasons. Only 23 deaths
in 31 days, in a population exceeding 14,000,
is, perhaps, unparalleled in almost any sec-
tion of our country at this season of the year.

The Commissioners of Claims under the
late treaty with Spain, adjourned on the 6th
instant to meet again on the 12th of Novem-
ber next. It is supposed they will then
bring to a close the business intrusted to
them.

"Plain Truth" was received too late
for the present number. He shall have a
place in our next.

DIED.

On Sunday night last, Mrs. ANN CUTBUSH,
aged 54 years, consort of Dr. Edward Cutbush,
of the United States' Navy.

On Sunday last, SARAH, youngest daughter
of Enoch Reynolds, Esq. of the Treasury De-
partment.

On Wednesday the 6th inst. Mrs. ELIZA
WOODSIDE HUTTON, aged 24 years, wife of James
Hutton Esq. of the Navy Commissioners' Office,
and daughter of the Hon. James Leander Cath-
cart, late Consul to Spain.

At Georgetown, on Sunday last, of a short
but very severe illness, Mr. JOHN KNOWLES,
son of Mr. Henry Knowles, of that town.

In Paris, on the 25th of May last, WILLIAM
TEMPLE FRANKLIN, grandson of Dr. Benjamin
Franklin, and Editor of his Works.

Report of Deaths in Washington City,
during the month of July, 1823.

On Sunday last, SARAH, youngest daughter of Enoch Reynolds, Esq. of the Treasury Department.

On Wednesday the 6th inst. Mrs. ELIZABETH WOODSIDE HUTTON, aged 24 years, wife of James Hutton Esq. of the Navy Commissioners' Office and daughter of the Hon. James Leander Cathcart, late Consul to Spain.

At Georgetown, on Sunday last, a short but very severe illness, Mr. JOHN KNOWLES, son of Mr. Henry Knowles, of that town.

In Paris, on the 25th of May last, WILLIAM TEMPLE FRANKLIN, grandson of Dr. Benjamin Franklin, and Editor of his Works.

*Report of Deaths in Washington City,
during the month of July, 1823.*

Bilious Fever	-	-	2
Cholera	-	-	8
Consumption	-	-	2
Dropsy (coloured)	-	-	1
Convulsions	-	-	1
Do. (coloured)	-	-	1
Colic	-	-	1
Intemperance	-	-	1
Casualty, (coloured)	-	-	1
Dysentery	-	-	1
Cramp	-	-	1
Decay	-	-	1
Worms	-	-	1

Poetry.

From Italy, a new Poem, by Rogers.
VENICE.

There is a glorious City in the Sea.
The Sea is in the broad, the narrow streets,
Ebbing and flowing; and the salt sea-weed
Clings to the marble of her palaces.
No track of men, no footsteps to and fro,
Lead to her gates. The path lies o'er the Sea,
Invisible; and from the land we went,
As to a floating City—steering in,
And gliding up her streets as in a dream,
So smoothly, silently—by many a dome
Mosque-like, and many a stately portico,
The statues ranged along an azure sky;
By many a pile in more than Eastern splendour,
Of old the residence of merchant-kings;
The fronts of some, though Time had shattered
them,
Still glowing with the richest hues of art,
As tho' the wealth within them had run o'er.
Thither I came, in the great passage-boat,
From Padua, where the stars are, night by night,
Watched from the top of an old dungeon tower,
Whence blood ran once, the tower of Ezzelino—
Not as he watched them, when he read his fate
And shuddered. But of him I thought not then,
Him or his horoscope; far, far from me
The forms of guilt and fear; though some
were there,
Sitting among us round the cabin board,
Some who, like him, had cried, "Spill blood
enough!"
And could shake long at shadows. They had
played
Their parts at Padua, and were now returning;
A vagrant crew, and careless of to-morrow,
Careless and full of mirth. Who, in that quaver,
Sings "Caro, Caro!"—'Tis the Prima Donna,
And, to her monkey, smiling in his face.
Who, as transported, cries, "Bravo! Ancora!"
'Tis a grave personage, an old macaw,
Perched on her shoulder. But mark him who
leaps
Ashore, and with a shout urges along
The lagging mules; then runs and climbs a
tree
That with its branches overhangs the stream,
And, like an acorn, drops on deck again.
'Tis he who speaks not, stirs not, but we laugh;
That child of fun and frolic, Arlecchino.
And mark their Poet—with what emphasis
He prompts the young Soubrette, conning her
part!
Her tongue plays truant, and he raps his box,
And prompts again; for ever looking round
As if in search of subjects for his wit,
His satire; and as often whispering
Things, though unheard, not unimaginable.
Had I thy pencil, Cræbbe, (when thou hast
done,
Late may it be . . . it will, like Prospero's staff,
Be buried fifty fathoms in the earth.)
I would portray the Italian—Now I cannot.
Subtle, discerning, eloquent, the slave
Of Love, of Hate, for ever in extremes;
Gentle when unprovoked, easily won,
But quick in quarrel—thro' a thousand shades
His spirit flits, chameleon-like, and mocks
The eye of the observer.

Gliding on,
At length we leave the river for the sea.
At length a voice aloft proclaims "Venezia!"
And, as called forth, it comes. A few in fear,
Flying away from him whose boast it was,
That the grass grew not where his horse had
trod,
Gave birth to Venice. Like the water-fowl,
They built their nests among the ocean waves;
And, where the sands were shifting, as the
wind
Blew from the north, the south; where they
that came
Had to make sure the ground they stood upon,
Rose, like an exhalation, from the deep,
A vast Metropolis, with glittering spires,
With theatres, basilicas adorned;
A scene of light and glory, a dominion,
That has endured the longest among men.
And whence the talisman, by which she rose,
Towering? 'Twas found there in the barren
sea.
Want led to Enterprise; and, far or near,
Who met not the Venetian?—now in Cairo;
Ere yet the Caffa came, listening to hear
Its bells approaching from the Red Sea coast;
Now on the Euxine, on the Sea of Azoph,
In converse with the Persian, with the Russ,
The Tartar; on his lowly deck receiving
Pearls from the gulf of Ormus, gems from
Bagdad;
Eyes brighter yet, that shed the light of love,
From Georgia, from Circassia. Wandering
round,
When in the rich bazar, he saw, displayed,
Treasures from unknown climes, away he went,
And, travelling slowly upward, drew ere long
From the well heard, supplying all below;
Making the Imperial City of the East,
Herself, his tributary.

If we turn
To the black forests of the Rhine, the Danube,
Where o'er the narrow glen the castle hangs,
And, like the wolf that hungered at his door,
The baron lived by rapine—there we meet,
In warlike guise, the Caravan from Venice;
When on its march, now lost and now emerg-
ing,
A glittering file, the trumpet heard, the scout
Sent and recalled; but at a city gate
All gaiety, and looked for ere it comes;
Winning its way with all that can attract,
Cages, whence every wild cry of the desert,
Jugglers, stage dancers. Well might Charle-
main,
And his brave peers, each with his vizor up,
On their long lances lean and gaze a while,
When the Venetian to their eyes disclosed
The wonders of the East! Well might they
then
Sigh for new Conquests!

* Attila.

Miscellany.

From the New-York Daily Advertiser.
HARMONY SOCIETY.

A particular account of the origin of this society, and of its progress in this country, is published in the National Intelligencer, from the Journal of a traveller through the great Western Lakes, and down the Illinois River, in 1822. Of the origin of this society, the following account is given by Mr. Rapp, its founder, an old man now about 70 years of age.

It had its origin in Germany, its members being seceders from the Lutheran Church. Such was the rapid increase of converts to Mr. Rapp's new doctrine, that the clergy became alarmed, and Mr. R. and his followers, to avoid persecution, sought an asylum in the United States. In 1803, Mr. Rapp, with 3 or 400 of his members, arrived in this country, and began a settlement in Butler county, Penn. Other emigrants from Germany followed and joined the society, and in 12 years the number amounted to 150 families or 800 souls. They broke up their establishment, however, and removed to Indiana: selling their lands in Pennsylvania for 100,000 dollars.

"In 1814 they commenced their settlement upon the Wabash, where they own a whole township of six miles square, and an island of about 2000 acres of land. This place is within 55 miles of Vincennes. The society consists of 800 souls. In the centre of their town is a brick church, supplied with a bell; near the church is a school-house for 60 or 70 children, in which a Sunday-school is kept for grown people. They have two large granaries, and two distilleries; a wool factory with 480 spindles; a cotton factory with 400; fulling mill, dyeing works, &c. &c. All the mechanical and farming business is under the care of Elder Rapp and his son. The whole of the property is common, and Religion, in its primitive simplicity is prescribed as the basis of their institution. All luxuries are excluded, even tobacco. Their dress is plain and uniform.—No one is allowed to keep the products of his labour in his own hands longer than a week, when it must be placed in the common fund; he can withdraw no more from the fund than is absolutely required for the necessary purposes of life.

Their creed is, that in order to secure themselves from the temptations of the world, it is necessary to have no intercourse with it;—that "he is the servant of sin, who yields his passions to the temptations of the world, and that self-denial is a necessary trial of his strength against them." They have no amusements, no dissipation. All disputes are settled by themselves, without the aid of written laws. Their simplicity, frankness, and civil treatment to strangers, are such as to be much admired, and every thing moves with the regularity of machinery.

The writer speaks of an assemblage of 150 of both sexes, working together in gathering corn, in which not the least tumult or confusion was visible. "While the oldest people did the husking and more laborious parts of the business, the little girls and boys were carrying away small baskets of corn, placed on cushions resting on their heads."

In the cultivation of wine, the writer says, they are disappointed, notwithstanding they are continuing their experiments, and have upwards of 10 acres planted entirely with grape vines of all descriptions. None appeared to have answered as well as the Madeira, Lisbon, and Cape of Good Hope grapes. The product is from 2 to 400 gallons per acre, when in Germany it is from 2 to 1500. They sell their wine at \$1 per gallon.

This society is distinguished from the rest of the world, as well in its religious views and exercises, as in its secular concerns. A large bell and a clock striking every quarter hour, govern all their movements.

With respect to the Sabbath, they say they see no difference of time, that the sun rises always alike, marking none, and that no portion of it is made more holy than another in the New Testament. Nevertheless, the common Sabbath is set apart by them for devotion.

"Precisely at 9 o'clock in the morning, and at a quarter past 3 P. M. at once ringing of the bell a short time, male and female, old and young, were seen hastening and running through the streets towards the church, which they instantly rushed into and filled—the males going in at one door and the females at another; one seating themselves on one side, and the other on the other side of it. The oldest, apparently, sat nearest Mr. Rapp, and so in regular gradation to the youngest, where there are but few boys and girls, but not an infant was to be seen here or in the town. Both sexes were in attire, but little different from what it is through the week. The female dress was a check apron, a linsey short-gown, petticoat, and a plain white cap about the head, different from these worn on week days, which are chintz and calico.

Soon after all were seated, Mr. Rapp drew a plain cap over his head, and introduced worship by singing: every one joining in it out of a book held in their hands. Next followed his discourse, delivered while seated in his chair, with great ease and fluency, then prayer without rising, and next to that singing again. This concluded the whole, and after a short pause, Mr. Rapp, by a motion with the hand without a word dismissed the congregation, when they instantly dispersed. On this and every day of the week, they dine at half past eleven. Between sermons, a private meeting is held, when church music is performed on the violin, flute, fife, clarinet, bassoon, tambourin, &c.

they calculate on an annual accession of \$50,000. Few withdraw from the society. "While there is so much to admire among them, they have their faults; for while they disclaim a thirst for riches, they testify their love of them by increasing labour and attention for the accumulation of them, at the same time that their acts of charity and philanthropy are circumscribed within the narrow limits of their own society, as though those duties were not to be carried beyond the pale of it. With their increasing means of doing good, their population is stationary. They are also opposed to dividing their society, and planting another country."

DR. CHALMERS.

The following account of this highly distinguished divine, now Professor in St. Andrew's University, is from the pen of the Rev. Andrew Bigelow, of Medford, Mass. who visited Scotland in the year 1817, and had the pleasure of a personal interview with Dr. C. at his own house.

The colloquial powers of Dr. Chalmers are of a high order. Even in familiar conversation he is impressive and striking, although he seems not to be emulous of display, or the distinction of taking a lead. He is at home upon most of the popular topics of the day. In discussing any of interest, he engages 'totus in illis.' His thoughts in this case are rapid; and his remarks, assuming the complexion of his fervid mind, abound in glowing but easy illustrations. He spoke very feelingly upon the subject of the English poor laws, and the alarming increase of mendicity in Scotland. As one instance of the unnatural state of things in Glasgow itself, he referred to the sum of 14,000l. which, in less than a month had been raised by subscription in this single city, for the relief of the poorer classes. To the honour, however, of the wealthy population of Glasgow, it should be added, that the monies thus contributed, have been more than enough, with other private benefactions, to supply the present need, and the surplusage has been funded to meet some future, and I hope some very distant exigency.

Conversation at table turned upon that dark and malignant spirit of infidelity, which, under various forms, seems insidiously stealing, like a pestilence, through society. Dr. C.'s remarks upon this subject were very eloquent, both in commenting upon the different masks which it assumes, and the covert wherein it lurks, and in suggesting some seemingly effectual checks to the prevalence of this tremendous evil.

The inquiries of Dr. C. relative to America, as well now as during a former interview, indicated no small degree of attention which he has paid to its civil and religious institutions. He spoke in terms of great commendation of the writings of the late Jonathan Edwards, and pronounced them to be among the best in English theology. In metaphysics, he considers Edwards to have equalled the deepest thinkers of the age.

The supper at Dr. C.'s was liberally and tastefully provided. Immediately after its removal, and before the wine was placed upon the table, the service of the evening devotion was introduced. It was simple, but engaging; consisting of a portion of Scripture, which was read with great solemnity, and a prayer, during which all the company knelt, as is usual in family devotions throughout this country. The servants were present. It was nearly twelve o'clock when we took leave of Dr. C.

Literary and Scientific.

From the United States Gazette.
RUSSIA.

Of the works lately published in Russia, the most important is the concluding part of the great Russian Dictionary, compiled by the Imperial Society, which is now complete in six volumes. Another important enterprise is the grand Atlas of the Russian Empire, the Kingdom of Poland, and the Grand Duchy of Finland, finely engraved on 70 sheets in folio. The spirit of naval enterprise which has prevailed since Krusenstern's voyage round the world, has caused several voyages of discovery to be undertaken, with the results of some of which the public are already acquainted; for instance, Golownin's Account of Japan, and Katzebeue's voyage. In the course of the last year, no less than three expeditions have returned to Cronstadt, the accounts of which are preparing for publication; one is Captain Bellinghausen's voyage to the South Seas, where he is said to have made some interesting discoveries; another that of the Discovery of Good Intent, to the North West Coast of America, where they proceeded to a higher latitude than Captain Cook, and discovered a pretty considerable island; the third is that of the Golownin and Baranow, two vessels belonging to the Russian North American Company, which have just returned, after making a more accurate survey of the north west coast of America. They also discovered a pretty large island called Numrack, in 59 deg. 54 min. 57 sec. N. latitude, and 193 deg. 17 min. 2 sec. E. longitude. Besides these expeditions, others have been undertaken in the North of Siberia and the interior of Asia, some particulars of which have transpired, and cause the detailed account to be looked for with interest; but it is uncertain how far the policy of the government may interfere to withhold any part of the particulars. Since the annexation of the Crimea to the Russian Empire, the foundation of Odessa, and the rapid increase of population in the Russian provinces on the Euxine, a multitude of interesting discoveries have been made. Unknown medals, beautiful Greek inscriptions, daily disclose interesting facts, which we might seek in vain in ancient authors; we may expect to become better acquainted with the numerous Greek colonies which formerly occupied all the coasts of the Black Sea, and we shall learn the yet unknown revolutions of the Græco-Scythian kingdom of the Cimmerian Bosphorus, which maintained itself for nearly eight centuries amid the barbarous tribes of Europe and Asia. Among the works already published may be mentioned, 1. A notice of the medals of Rhadameas, an unknown king of the Cimmerian Bosphorus, by M. Stempowski. 2. A selection of the medals of the ancient Greek city of Olliopolis, by M. de Blaremburg, 8vo. with 22 plates. The discoveries of these gentlemen have furnished M. Raoul Rochelle, of the Academy of Belles Lettres at Paris, with means to compose a learned

work on the Greek Antiquities of the Cimmerian Bosphorus, 1 vol. 8vo. The extension of the Russian dominions in Asia has likewise been the means of adding immense collections of MSS., medals, &c. to the museum of St. Petersburg. The cabinet of Mahometan medals, in particular, is often of the highest importance, and is expected when duly arranged, to furnish most interesting materials for the elucidation of the history of Asia. The learned Mr. Frahn is actively engaged in preparing a work on the subject of these medals, in the form of a *catalogue raisonne*, respecting which he published a preliminary report above a year ago.

From the London Baptist Magazine.
THE ATMOSPHERE.

"The vital air
Pervades the swarming seas and heaving earths;
Where teeming nature breeds her myriad births,
Fills the fine lungs of all that breathe or bud,
Warms the new heart, and dyes the gushing blood;
With life's first spark inspires th' organic frame,
And, as it wastes, renews the subtle flame."

The atmosphere is that light, transparent, indispensable fluid, which entirely surrounds our world, probably to the height of about forty-five miles, touching its surface in every part, and ever accompanying it in its various revolutions. Its transparency is doubtless one cause of the general ignorance of its properties, and the want of curiosity concerning its nature—a property, however, essential to our very existence. Its particles are in perpetual motion, although neither the desolating whirlwind, nor violent gale, the gentle wind nor softest zephyr, is felt to move. The warmest apartment has its currents of air, which happily the studious care of the valetudinarian cannot prevent; but it is its more enlarged operations which we now propose to contemplate.

The solar rays warm the earth, and convert a portion of its heat into vapour. This vapour being lighter than the surrounding air, naturally ascends to that part of the atmosphere which is of its own density, and becomes converted into air, or, by some mysterious process, into clouds of such endless variety of magnitude, form, and colour, as not unfrequently to afford much amusement to the juvenile beholder, by the similitudes and resemblances which he traces and forms in his creative imagination. The fleeting clouds, thus wonderfully formed, are farther condensed into water, which, at the Divine pleasure, descend in rain, hail and snow, to water, warm, and fertilize the earth.

The atmosphere is principally composed of oxygen and nitrogen gases, in the proportion of about four parts of the latter to one of the former; but, it contains about a thousandth part of carbonic acid gas, and some other less important substances. "The atmosphere," says a celebrated chemist, "is a vast laboratory, in which nature operates immense analyses, solutions, precipitations, and combinations: it is a grand receiver, in which all the attenuated and volatilized productions of terrestrial bodies are received, mingled, agitated, combined, and separated. Notwithstanding this mixture, atmospheric air is sensibly the same with regard to its intimate qualities, wherever we examine it."

It will be obvious to every thinking mind, that, inasmuch as God can have made nothing in vain, and all his works are perfect, the various substances which compose the atmosphere are essential to its utility, and that ample provision must be made for the regular supply of those substances: nor can we tell which more to admire, the nature of the atmosphere, or the means of its supply.

The uninformed may have occasionally looked on many of the unfruitful plants of the vegetable kingdom as comparatively useless, or, at least, as merely ornamental; it is very interesting, however, to find that every tree, every plant, has its duty to perform, and (though silently) is affecting its Creator's work, by giving out, during the day, a portion of oxygen to mingle with the nitrogen which we emit at every respiration.

From the Literary Gazette.
WEST'S GALLERY, PHILADELPHIA.

The exhibition of many of the principal works of the deceased President, has, under this title, been opened at his late residence in Newman street, where a very beautiful and well-contrived gallery has been erected for that purpose. The entrance is enriched with a number of brilliant sketches, which display the versatile talents of the painter in a hardly less forcible manner than his greatest pictures. With some of the historical pieces we are much delighted; and one or two of the poetical subjects are sweetly imagined.

In the Great Room, which produces a very solemn effect on the spectator, like that experienced on beholding the interior of a grand cathedral, are the sacred subjects (we believe twelve in number) painted for his late majesty; and the two principal pictures by Mr. West, *Christ Rejected*, and *Death on the Pale Horse*. As these have been so recently and so long before the public, it would be a waste of time in us to dwell on their excellent qualities. Their influence on the mind is heightened by their present association and situation. Of the last mentioned picture the catalogue gives a very heterogeneous description, which will rather mar than help its impression.

Beyond the Great Room is a smaller apartment, called (oddly enough) the Anti-Room. It is full of interesting pictures. Among these we would particularly direct the attention of visitors to No. 66, the earliest performance of Mr. West's childhood, and to 65 (boys and Grapes), the last effort of his pencil—a pencil exercised through more years than are usually allotted to the span of humanity. There are some admirable sketches in this room; and No. 87, Alexander the 2d of Scotland rescued from the fury of a stag, is one of the most vigorous historical productions; while 94, the Golden Age, is one of the most pleasing of his classical works. Taken altogether, this is, in our opinion, an exhibition likely to be very popular. The religious and moral tendency of all Mr. West's paintings, is here most conspicuous; and his genius as an artist, is here distinctly in view. The deep feelings with which we believe the most thoughtful must depart from these rooms, will best attest the former. With regard to the latter, allowing all the intellectual power, conception, execution, composition, purity, truth, and grandeur of the President, we departed, more strongly than ever convinced that his palette was ill composed, and his figures and

shadows too nearly allied, to admit of the highest pictorial merit in either.
In conclusion, we can assure our readers that they will hardly be able to spend a few hours more satisfactorily than in West's Gallery.

UNIVERSITY OF COIMBRA.

The University of Coimbra, in Portugal, was founded by king Denny, in 1259. In 1821, its income was 400,000 crowns, equaling \$245,000. The Rector is appointed by the king. The chancellor is the chief of the department of instruction; he appoints the different professors, has the inspection of the courses of study, and presides over the examinations. The number of chairs is very great. There are six Faculties. Theology, which has eight professorships. 2. Canon Law, nine professorships. 3. Civil Law, eight professorships. 4. Medicine, six professorships. 5. Mathematics, four professorships. 6. Philosophy, for history but Natural Philosophy and Natural History are taught. The students in Theology, Canon Law, Civil Law, and Medicine are obliged to study six years; those in Mathematics, four years; and those in Philosophy, five. The Theological students on the sixth year obtain the degree of Licentiate, and by paying 2000 milreas, (\$2,500), are honoured with the degree of Doctor of Theology. Doctors of Law, Philosophy, &c. are given without this fee; so that Portugal swarms with Doctors of the different Faculties. Under the same government, the "College of Arts," which consists of two Halls for Greek, and three for Latin and other schools for the study of Rhetoric and Antiquities, Moral and Intellectual Philosophy, &c. The whole number of students in the University in July, 1822, was 1,531, all taught gratuitously. Of these, 150 are Brazilians. Besides the other College buildings, there are an observatory, a select library, containing 30,000 volumes, and a magnificent edifice for a Cabinet of Natural History. The philosophical apparatus is excellent. There are also a very fine Botanical Garden, and a large printing establishment belonging to the University.

Advertisements.

Dr. C. F. WILSTACH,

(F street, near the Branch Bank.)
HAS constantly for sale, an extensive assortment of Genuine Drugs and Medicines, Surgeons' Instruments, Dye Stuffs, Paints, &c.
Physicians' Prescriptions compounded with particular care and attention.
Just received, a fresh supply of Swallow celebrated PANACEA.
Aug. 9—tf

RICHARD S. COXE,

Attorney & Counsellor at Law,
HAS removed into the District of Columbia, and opened his OFFICE in Georgetown. He will be happy to attend to the business of those who may intrust it to him; whether of a professional kind, or in relation to claims of any description, in Washington, Alexandria, and Georgetown.
Jan. 18—tf

COLUMBIAN COLLEGE.

In the District of Columbia.
FOUNDED on the most liberal principles, and chartered by an Act of Congress—patronized by the President, and Heads of Departments of the National Government, and distinguished citizens through the country—located on a healthy and delightful eminence adjoining the City of Washington, north of the house of the President of the United States, and within three miles of the Capitol—this Institution presents an encouraging prospect of a high literary character, and extensive usefulness.

The Trustees anxiously hope that in the Columbian College will be found all that could be valuable in a national University. Already have young gentlemen been received from more than half the different states in the Union, and within the circle of the first year's operations, upwards of sixty names have been enrolled on the lists of students.

The Commencement day will be annually the third Wednesday in December, and the collegiate year will begin annually, the second Wednesday in January. At either of these periods, young gentlemen are invited to present themselves for examination, with a view of entering the College. They will be admitted at other times, also, as circumstances shall render proper.

The boarding has been found to cost less than two dollars a week; and the whole college charges, including tuition, boarding, fuel, lamps, washing, &c. &c. have, in no case, amounted to two hundred dollars a year.
Jan. 4—tf

Coal Wanted.

PROPOSALS will be received at the Columbian College, near Washington City, or by letter addressed to the subscriber, for seventy hundred bushels of coal, of the best quality, to be delivered at the College by the 20th of August next.
R. P. ANDERSON.

June 14—4t

Dr. Gill's Commentaries.

W. W. WOODWARD has extended the time for selling the above valuable work at \$35 Sheep, and \$40 in Calf binding—Letters and orders must be post paid.
Philadelphia, Feb. 1.

JUST PUBLISHED

And for sale by John S. Meehan, at the Columbian Office.

A PARTICULAR RELATION

OF THE

AMERICAN BAPTIST MISSION

TO THE

BURMAN EMPIRE.

In a Series of Letters, addressed to Joseph Butterworth, Esq. M. P. London.
BY ANN H. JUDSON.
March 22—tf.

PRINTING,

OF EVERY DESCRIPTION,
NEATLY EXECUTED
AT THE COLUMBIAN OFFICE.

The Columbian Star
A COMMITTEE OF THE GENERAL
CONVENTION OF THE BAPTIST DENOMINATION
IN THE UNITED STATES
Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

ILJ

Three dollars per annum
in advance, or within six months after
the date of publication, should payment be
made in full.
Advertisements by the square, 50
cents per line, for the first insertion, 25 cents
for each subsequent insertion. For obtaining five
or more copies, for obtaining five or more
copies, shall be entitled to the
communications for the Columbian
should be addressed to JAMES D. COOPER,
editor: Letters on business, to
the publisher, post paid.
Profits of the work sacred to the
cause of the Gospel; and any society for
missionary purposes, or other
cause, shall regularly contribute
to the General Convention,
Columbian College, shall be entitled
to a diploma.

Bible Societies

From Churchman's Letter.
INTERESTING FACTS RELATIVE
TO SOCIETIES.

In 1804, the British and Foreign
Bible Society was established, and since
that time, through its kind and foster-
ing institutions have been reared
many a child where the Bible is the
rule of faith, and where the cross
is in object subservient to the
glory of God. Two thousand five hundred
Societies, embracing Christian
peoples, and rank, from the most
civilized peasant, are now actively
engaged in making known the
Gospel of his Son. In Great Britain
and the parent Society aid
Auxiliaries, and enjoying the mag-
nitude of \$460,880. There is scarcely
a land within the bounds of a Bible
Society. The Cantons of Switzerland
and similar institutions. The
Bible Society numbers 118
in the kingdom of Wurtemberg.
National Society, with 44 branches,
Hanover with 23 Auxiliaries,
part of Protestant Germany
have been formed, with
of sect. In Prussia, the
Societies, patronized by the monar-
chies. The Bible Societies
now supplying that vast em-
pire of life, and encouraged by
the maintenance and the prayers of
the Established Church, are now
Scriptures in twenty-six
pages. Two hundred Auxiliaries
the treasury of the Russian Bible
Society, to those of the Euxine and
Sweden, Norway and Den-
mark the holy union, and have
great and efficient institutions,
numerous Auxiliaries; and in the
which but a few years since
claimed to be an eternal
Society, assisted by 40 Auxiliaries,
diffusing the knowledge of the
resurrection and the life; and
which so many edicts have been
against the religion of the Gos-
pels of mankind, are now
piously "Buletins de la Socie-
te protestante de Paris." In Iceland
the Islands of the Ionian Sea
that spot, where the Apostles
once preached to his people,
the societies are now publishing
the riches of Christ.

To we turn our eyes to Asia
the doctrines of the Cross are
from papal superstition, we find
engaged in making known
the Lord to the numerous
continent. From one extreme
to the other, from Bombay
India, from Madras to Colum-
bia, from Amoy, are pre-
paring name, knit together in
unity.
Even in Africa, in that region
of death, a great light is sprung
from the African Bible Society at the
Cape, in conjunction with the
Europe, Caledon, Mauritius and
now conferring upon Africa a
blessing of the Gospel of peace.
In North America, we be-
lieve these institutions extending
from the Gulf of Mexico, to
Missouri to the Atlantic. In
States alone, more than 3000
enrolled among the Auxiliary
Social Institution; while in the
West Indies, both on the conti-
nental and the island, are found
connected with the parent
land. Truly indeed has it been
said, that the British and Foreign Bible
Society has taken her stand upon the
Archimedes never found, a
world.